

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XV.

MISSIONARY.

AM. BOARD OF FOREIGN MISSIONS.

For the purposes of reference we quote the following tables from the Missionary Herald for Jan.

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TABULAR VIEW OF THE MISSIONS.

The following table shows when the different missions were commenced, the number of stations, the number of missionaries, and the number of assistant missionaries in each mission.

		When comm.	No. of Sta.	No. of Miss.	Asst. Miss.
India,	Bombay,	1813	1	5	9
	Ceylon,	1816	5	6	6
China,	Canton,	1830	1	1	
Mediterranean,	Malta,	1822	1	2	5
	Syria; at Beyroot,	1823	1	2	2
	Armenia; ex o'g. miss.	1830		2	2
	Greece,	1830	1	1	1
Sandwich Isl.		1820	6	14	24
North America,	Cherokees,	1817	2	5	28
	Chickasaws,	1821	2	4	6
	Choctaws,	1818	8	5	32
	Cherokees, Arkansas,	1820	5	2	14
	Ozages,	1820	5	5	19
	Indians in Ohio,	1822	1	1	3
	Mackinaw,	1823	1	1	14
	Magdalen Island,	1830	1	1	1
	Stockbridge Indians,	1827	1	1	2
	Indians in N. York,		3	1	9
			50	59	175

ORDAINED AND LICENSED PREACHERS.

The first column in the following list shows the names of all missionaries, or preachers who have been, and are now, in the service of the Board. The second column shows in what year they came into connection with the Board; the third column shows when the connection was dissolved, by death, by sickness compelling them to leave the field, or otherwise. The mission to which they now belong, and the station where they reside, or the place where they died, are also indicated. Missionaries who have not received ordination, are denoted by the abbre-

vations L. P. A star (*) prefixed to a name, shows that the missionary died in the field of his missionary labors.

Missionaries.

	When com. died.	Station, Country or Tribe.
Allen, David Oliver	1827	Bombay
Allen, Harrison	1828	Elliott, among Choctaws
Andrews, Lorin	1827	Lahaina, in Sand'ch. Isl.
Baldwin, Dwight	1829	Sandwich Islands
Bardwell, Horatio	1814 1821	Bombay
Bird, Isaac	1820	Beyroot, in Syria
Bishop, Astenas	1822	Kairua, in Sand'ch Isl.
Bingham, Hiram	1819	Honoruru, do. do.
Butrick, Daniel S.	1817	Carmel, among Cherochs.
Blair, William C.	1827	Mariya, am'g Chickasaws
Brewer, Josiah	1836 1828	Jews in Western Asia
Bridgman, Elijah C.	1829	Canton, in China
Brigham, John C.	1823 1826	S. America
Byington, Cyrus	1819	Yok-nok-cha-ya, Choct's.
Chamberlin, Wm.	1817	Willstown, am'g Cherochs.
Clark, Eph. Weston	1827	Honoruru, in Sand'ch Isl.
Dibble, Sheldon	1830	Sandwich Islands
Dwight, H. G. O.	1829	Armenia
Dodge, Nathaniel B.	1826	Neosho, among Ozages
Elliott, John, L. P.	1827	Tescarora, am'g N.Y. Inds.
James, Ely	1822 1830	Sandwich Islands
Ferry, William M.	1826	Mackinaw
*Finney, Alfred	1818 1829	Dwight, in Arkansas
*Fisk, Phiny	1818 1825	Beyroot, in Syria
*Frost, Edmund	1823 1825	Bombay
Goodell, William	1820	Malta
Goodrich, Joseph	1822	Waiakea, in Sand'ch Isl.
Graves, Allen	1816	Bombay
Green, Jonathan S.	1827	Lahaina, in Sand'ch Isl.
*Gridley, Eleathan	1823 1827	Asia Minor
Gullick, Peter J.	1827	Waimea, in Sand'ch Isl.
*Hall, Gordon	1811 1826	Bombay
Harris, Thomas S.	1826 1830	New York Indians
Hervy, William	1828	Bombay
Holmes, James	1827	Tokshab, am'g Chick'ws.
Hornell, George	1828 1829	Mackinaw
*Hoyt, Ard	1817 1828	Willstown, am'g Cherochs.
Jones, Amasa	1826	Harmony, among Ozages
Judson, A. Jun.	1811 1812	India
King, Jonas	1822	Tenos, in Greece
Kingsbury, Cyrus	1816	Mayhew, among Choctaws
Laue, Joseph	1826 1827	New York Indians
Marsh, Cutting	1829	Statesburg, am'g Sike Ind.
Meigs, Benjamin C.	1814	Batticotta, in Ceylon
*Miner, Jesse	1827 1829	Statesburg, am'g Sike Ind.
Montgomery, W. B.	1826	Union, among Ozages
*Moseley, S. L. P.	1822 1824	Mayhew, among Choctaws
*Newell, Samuel	1811 1821	Bombay
*Nicholls, John	1816 1824	Bombay
Nott, Samuel, Jun.	1811 1815	Bombay
Palmer, Marcus, Dr.	1825	Fairfield, in Arkansas
*Parsons, Levi	1817 1822	Palestine
Parvin, Theophilus	1823 1826	Buenos Ayres, S. America
Pixley, Benton	1826	Neosho, among Ozages
Poor, Daniel	1814	Batticotta, in Ceylon
Potter, William	1819	Creekpath, am'g Cherochs.
Ramsey, William	1829	Bombay
Read, Hollis	1828	Bombay
Rice, Luther	1812 1812	India
*Richards, Jas. Jr.	1811 1822	Ceylon
Richards, William	1822	Lahaina, Sandwich Isl.
Ruggles, Samuel	1819	Kauvaroa, do. do.

Scudder, John, Dr.	1819	Panditeripo, in Ceylon
Smith, Eli	1826	Armenia
Smith, Hiram	1829 1830	Cattaraugus, am'g N.Y. Ind
Spaulding, Levi	1818	Tillipally, in Ceylon
Stewart, Chas. S.	1822 1828	Lahaia, Sandwich Isl.
Stone, Cyrus	1825	Bombay
Stuart, Thomas C.	1837	Tokshish, am'g Chick'wa.
Temple, Daniel	1820	Malta
Thompson, John	1828	Hightower, am'g Chero'ks.
Thurston, Asa	1819	Kairua, Sandwich Islands
Tinker, Reuben	1830	Sandwich Islands
Vail, William F.	1826	Union, among Osages
Van Tassel, Isaac	1826	Maumee, am'g Ohio Inds.
*Warren, Edward	1811 1818	Ceylon
Washburn, Cephas	1818	Dwight, in Arkansas
Whiting, George B.	1828	Beyroot, in Syria
Whitney, Samuel	1819	Waimea, Sandwich Isl.
Williams, L. S. L. P.	1816	Ai-ik-hun-na, am'g Choctas.
Wislaw, Miron	1818	Oodoville, in Ceylon
Wilson, Hugh	1827	Caney Creek, am'g Chicks.
Woodward, Henry	1818	Manepy, in Ceylon
Worcester, Sam'l. A.	1823	New Echota, am'g Chero'ks
Wright, Alfred	1819	Goshen, among Choctaws.

The whole number is 85. Of these 13 have died in the field, and 59 retain their connection with the Board. The missionaries have been sent to the different great divisions of the unenlightened parts of the earth, in the following proportions:

To countries within and around the Mediterranean,	11
To southern and eastern Asia,	23
To South America and the Pacific Ocean,	13
To the Indians of North America,	33

ASSISTANT MISSIONARIES NOW IN CONNECTION WITH THE BOARD.

Physicians are denoted by the usual title. Printers will be known by the contraction *Pr.* The persons, to whose names the abbreviation *Sch.* is annexed, have, for their chief employment, the superintendence or instruction of schools. The persons not distinguished in either of these ways, are farmers, mechanics, stewards, &c.

Names.	Conn.	Com.	Station.	Country or Tribe.
Austin, Daniel H.	1826	Harmony		Osages
Ayer, Frederic, Sch.	1829	Magdalen Isl.		Chippeways
Bardwell, Elijah	1820	Goshen		Choctaws
Bills, Ebenezer	1822	Ai-ik-hun-na		Choctaws
Blount, Ainsworth E.	1821	Brainerd		Cherokees
Bradley, Hanover	1826	Seneca		N. York Indians
Bright, Samuel B.	1826	Harmony		Osages
Butler, Elizer, Dr.	1819	Hawels		Cherokees
Chamberlain, L. Sch.	1821	Honoruru		Sandwich Islnds.
Colby, Richard	1826	Harmony		Osages
Cushman, Calvin	1820	Hebron		Choctaws
Dudley, John, Sch.	1825	Mayhew		Choctaws
Ellis, Sylvester	1821	Willstown		Cherokees
Elsworth, J. C. Sch.	1822	Brainerd		Cherokees
Gage, David Sch.	1824	Emmaus		Choctaws
Garrett, James Pr.	1819	Bombay		Bombay
Gleason, Anson Sch.	1822	Mayhew		Choctaws
Gray, Aaron	1829	Dwight		Arkansas
Hallock, Homan Pr.	1826	Malta		Malta
Heydenburg, Martin	1826	Mackinaw		Mackinaw
Hitchcock, Asa Sch.	1821	Dwight		Arkansas
Hitchcock, Jacob	1820	Dwight		Arkansas
Hofland, Wm. Sch.	1825	Candy's Crk.		Cherokees
Hutcheon, Eben'r Sch.	1828	Goshen		Choctaws
Howes, Zechariah	1820	Elliot		Choctaws
Howstone, Andrew	1830			Sand'ich Islands
Joslin, Matthias Sch.	1830			Choctaws
Judd, Gerrit P. Dr.	1827	Honoruru		Sand'ich Islands
Loomis, Elisha Sch.	1830	Mackinaw		Mackinaw
Moulton, Sam'l. Sch.	1826	Goshen		Choctaws
Newton, Abel D.	1830	Mackinaw		Mackinaw
Newton, Sam'l. Sch.	1826	Forked H'ns		Arkansas
Orr, James	1820	Dwight		Arkansas
Parker, Henry	1822	Brainerd		Cherokees
Proctor, Isaac Sch.	1822	Carmel		Cherokees
Redfield, Abraham	1826	Union		Osages
Requa, George	1826	Union		Osages
Requa, Wm. C. Sch.	1826	Hopfield		Osages

Shepard, Step'a Pr.	1827	Honoruru	Sand'ich Islands
Smith, John	1830	Elliot	Choctaws
Stephens, Jed'h. Sch.	1830	Statesburg	Stockbridge Inds.
Taylor, Wm. A. Sch.	1826	Cattaraugus	N. York Indians
Town, Elijah S. Sch.	1827	Mayhew	Choctaws
Vail, John	1819	Brainerd	Cherokees
Weed, Geo. L. Dr.	1824	Union	Osages

The whole number of male assistant missionaries now in the service of the Board is 45, nearly all of whom are employed among the North American Indians.

The greater part of the missionaries and assistant missionaries have wives; and there are, besides, 35 single females.

The whole number of missionaries and assistant missionaries now connected with the Board is 234, viz.—Missionaries, 59; male assistant missionaries, 45; female assistant missionaries 130.

IMPORTANT MOVEMENT AMONG THE ARMENIANS.

From a Letter of Messrs. Smith and Dwight, dated Erzereom, June 16th.

We have found since we arrived within the pashalic of Erzereom, that a very important revolution is taking place in the circumstances of the Armenians here. How it will effect our object remains yet to be known. You are aware that during the late war between Russia and Turkey, a very considerable part of this pashalic fell into the hands of the Russians.—Wherever they have gone, they have taken a census of the Armenian population, and encouraged the Armenians to migrate to their territories. We cannot learn from any authentic source exactly the terms on which the Russians propose to receive them; but we have been told that they offer land, both for rent and purchase, at a much cheaper rate than that for which the Armenians can procure it in Turkey; and that they promise the Armenians that their taxes shall be the same with the other Russian citizens, which is about one half of what they pay in Turkey. In consequence of these encouragements, nearly all the Armenians have actually gone from Erzereom, and we have been told that very many have gone and are going from the different villages. The whole number cannot be ascertained until affairs here are more settled. We have heard the Armenian population of this city, previous to their departure estimated at from 15,000 to 30,000. They had a school of six or seven hundred scholars, which is now, of course, broken up. Their bishop and their priests are gone, and their shops, which were numerous, are closed. It is truly melancholy to pass through that part of the bazars lately occupied by the Armenians, and see here and there a solitary Turk, in the midst of long rows of stalls entirely deserted. The presence of the Russians here gives some appearance of life to the city, but when they are gone it will be desolate indeed. The Turks themselves evidently dread the effect on this portion of their country, and the departure of the Armenians is the constant theme of their conversation. They have good reason for their fears, for they are almost entirely dependent on this class of their subjects for the cultivation of their soil and the transaction of their mercantile business.

MISCELLANEOUS.

TRIBUTE TO BAPTIST MISSIONS.

From a "Review of the Life and Writings of Rev. Andrew Fuller."—Christ. Spect.

On the 2d of Oct. 1792, the Baptist Missionary Society was formed at Kettering, and Mr. Fuller was appointed its secretary. He found here ample scope for the exercise of his talents, and a field of labor and enterprise commensurate with his most ardent desires. To the end of life he discharged the duties of this office with great ability, zeal, and success; and such was his devotedness and untiring assiduity, that it may be truly said, he died a martyr to the cause of missions.

We revert to this period with peculiar pleasure, for it constituted a new era in the church of Christ. A fountain was then opened, from which streams of salvation have since flowed to every part of the world. Though that was a period signally marked in many parts of Europe by divine judgments, yet the windows of heaven were opened to let down divine influence upon the churches of England and America; and the Baptist Missionary Society constituted a kind of seminal principle, which has given birth to most of those mighty benevolent projects now in operation, to christianize the world, and meliorate, in the highest degree, the condition of man. The wheels of christian enterprise and liberality were then set in motion, and from that time to the present, they have rolled on with accelerated force. Of modern missions our Baptist brethren were the spirited pioneers; and this, wherever the gospel is preached, shall be told for a memorial of them. At the time of Mr. Fuller's death it was said, that "twenty missionary stations were formed in various parts of India, in the course of as many years; some of them more than three thousand miles apart; upwards of forty missionaries, Europeans and natives, are constantly employed; more than five hundred persons of different nations have been baptized, and formed into distinct churches; the scriptures are translated and printed in more than thirty of the oriental languages, and are circulating, in connection with the itinerant labors of the missionaries, amongst an immense population, and over an extent of country equal to that of the whole of Europe." p. 94.

The origin of this mission may be traced distinctly to Fuller, though Carey had a prominent hand in bringing it to life and giving it motion. The Society having been formed, many of the brethren set themselves to collect information and make inquiries respecting a projected mission to India; and while they were musing, the fire burned. In contemplating the subject, the soul of the heavenly-minded Pearce of Birmingham glowed with unwonted fervor. Carey offered himself as a missionary and was accepted; and about this time they, as by accident, became acquainted with Mr. J. Thomas, formerly a surgeon in London, who had spent several years in Bengal, and occasionally preached to the natives. Being zealous in the cause of missions, he communicated much valuable information, and offered himself as a coadjutor to Carey.

"From Mr. Thomas' account," said Fuller, "we saw there was a gold mine in India, but it seemed almost as deep as the centre of the earth. Who will venture to explore it? 'I will venture to go down,' said Carey to his brethren; 'but remember that you must hold the ropes.' We solemnly engaged to do so, nor while we live shall we desert him." p. 105.—This was a noble resolution, highly characteristic of him who expressed it. We too, let it be remembered in respect to our own missionaries, have "solemnly engaged to hold the ropes."

These missionaries sailed for India, June 13, 1793. From this period, Fuller became the soul of the society, and the lever by which all its movements were directed. His mind began to exhibit a wider expansion, and his spirituality and devotedness were more conspicuous than ever. He traveled in successive years and preached in all parts of the kingdom to obtain funds, and was successful beyond his most sanguine expectations, having received large contributions from other denominations, besides his own. The interests of this society he bore continually on his heart. He superintended all its concerns; conducted the correspondence; prepared and circulated intelligence respecting the mission, and presented its claims before the public in every variety of form. In short, the history of his life, for twenty-three years, was so identified with that of the mission, that most of its transactions must be referred to his agency.

INFLUENCE OF THE FEMALE CHARACTER.

From a sermon preached in 1810, by the Rev. H. H. Norris, of Hackney, England.

Was it not to a woman that our Saviour bore that distinguished testimony; that he found not so great faith, no, not in Israel? (Matt. viii. 10.)

Was it not on a woman that he fixed that mark of dignity, that whosoever the gospel should be preached in the whole world, the good deed that she had done should be told for a memorial of her? (Matt. xxvi. 13.)

When the disciples forsook our Saviour and fled, did not the women continue with him, careless to provide for their own safety, when their Lord was in danger? (Matt. xxvi. 56, and Matt. xxvii. 55, compared.) Were not they the last to take leave of him when he was dead, and the first to welcome his resurrection? (Luke xxiii. 55, and xxiv. 1, compared.)

Was not St. Timothy, next after the apostles, the most zealous and able minister of Christ, whose praise is in the gospel? Did not prophecy point him out as a chosen vessel fitted for his master's use, and declare before hand how great things he would do? (1 Tim. 17.) And does not St. Paul, suppressing altogether the names of his paternal ancestry, hold up his grandmother Lois and his mother Eunice, to our everlasting remembrance, as those to whom, under God, his perfection is solely to be attributed? (2 Tim. i. 5.)

And lastly, whilst there are multiplied examples of men apostatizing from the faith in the

hour of trial; is it not recorded of women by St. Paul, that they would not accept deliverance from death; that thus bearing the most illustrious testimony to the truth of the gospel, they might both obtain a better resurrection themselves, and win the more converts to embrace it? (Heb. xi. 35.)

Many of you, who now bring forth much fruit unto holiness, will bear witness with me that from children ye knew the scriptures, which alone could have made you wise unto salvation, (2 Tim. iii. 15) and that to the unfeigned piety of your mothers are you principally indebted for your instruction. They mingled the pure milk of the word with the nourishment provided for the body; and thus, as ye increased in stature, ye increased also in wisdom. They alternately caressed you, and instilled religious principles into your hearts.

Show yourselves, then, I entreat you, the friends and supporters of that religion which has done such good service to you; and if you have suffered its light to grow dim and decay, O! bestir yourselves to rekindle the flame—if you have given any countenance to the dissolute profaneness of the present day, be the more earnest in future to check and to reprove it. So shall ye still continue to wear upon your heads that precious “diadem,” which Christianity has placed there. So shall ye see our Jerusalem in prosperity all your life long; yea, ye shall see your children’s children, and peace upon Israel. (Psalm cxxviii. 6, 7.) This shall be your praise in future generations, that though many daughters have done virtuously, ye have excelled them all. (Prov. xxxi. 29.) This shall be your reward when the generations are no more, that having been wise, ye shall shine as the brightness of the firmament; and having turned many to righteousness, as the stars for ever and ever. (Dan. xii. 3.)

BEAUTIES OF HEBREW POETRY.

Where can another history be found like that contained in the Pentateuch of Moses—so sweetly unaffected, yet so full of dignity; so concise, and yet so comprehensive; so rich in poetry, yet so chaste and simple in its style; so affecting in its pathetic recitals, and so vivid and powerful in its solemn and terrific scenes; and presenting throughout, a picture so graphic of the life and manners of the ancient Oriental world? The pentateuch closes with the book of Deuteronomy, the last testimony of the Jewish legislator to his countrymen, containing a brief but vivid re-capitulation of their past history, and a second concise declaration of the law. The nation had now gained a lasting experience of God’s dealings with his people, and the generation had passed away on whose souls and bodies the blight of effeminacy and slavery had descended during their residence in Egypt. Aaron had been gathered to his fathers, Moses was about to die, and the tribes were just upon the eve of a happy entrance into the long promised land of Canaan.—Under these circumstances, the words of Moses must have carried a thrilling impression into the hearts of the Israelites. How powerfully does he appeal to their

experience of the judgments and mercies of Jehovah—with what mingled encouragements and threatenings, what fearful curses on the disobedient, what tender admonitions, what eloquent entreaties! Nor is the voice of prophecy silent; it speaks plainly of the coming Messiah; it predicts their own defection and consequent wretchedness; it almost relates the destruction of Jerusalem. The eight closing chapters of the book of Deuteronomy are perhaps the most sublime portion of the Scriptures. They contain the tremendous curses denounced against transgressors, and the unequalled blessings pronounced upon the obedient; the glowing historical song, which Moses at the command of God, wrote for the people of Israel, to be forever in their memories, a witness against them when they should turn from the Lord their God; the animated and prophetic blessing upon the twelve tribes, and the short but striking history of the death of Moses, when he had viewed from the top of Pisgah, with an eye which old age had not dimmed, the land “flowing with milk and honey,” stretched out before him in all its compass and luxuriance.

Through all this short but comprehensive history—the storehouse of poetic imagery to the prophets and psalmists—where is the page that is not full of materials to arrest the eye, and excite the imagination of the poet! What books could be more crowded with energetic recollections, sublime and picturesque events, instructive and terrible warnings? From the first interposition of Jehovah, to the moment when his presence is revealed to Moses upon Nebo, his glorious agency is every where visible. It is he who accompanies the patriarchs in all their journeyings, and makes trial of their faith; it is he who gives wisdom to Joseph, and makes the children of Israel to increase in Egypt; it is he who brings them out with his mighty hand and his outstretched arm; who reveals his glories at the Red Sea, on Mount Sinai, and through the wilderness; who dwells between the cherubim, and leads his people like a flock. Throughout, it is the purpose of the inspired historian to stamp upon the minds of his countrymen the most impressive sense of their peculiar dependence upon God; he closes with the declaration, so literally fulfilled, that they shall be invincible and glorious, if obedient to their divine Sovereign, but cursed rejected, and miserable, whenever they forsake him.

N. A. Review.

YOUNG MEN.

SPEECH OF THE REV. MR. DUBOIS.

The following address was delivered before the New-York Young Men’s Bible Society at their recent annual meeting by the Rev. Mr. Dubois of the Reformed Dutch Church.

After some preliminary remarks, Mr. D. observed:

The fact that this is a Young Men’s Bible Society gives it an additional interest, for if any Christian efforts are viewed in heaven with peculiar interest, they are doubtless those of youthful piety, and when we see youthful zeal

and ardor concentrated and engaged in the circulation of the holy Scriptures we are sure there will be efficiency. Armed with the sword of the Spirit they will assail and carry the enemy's posts by storm, while their fathers would be planning their method of attack and giving the enemy time to entrench himself.

When Ben-hadad with thirty and two other confederated kings, and chariots and horses, and men as the dust of the earth, set themselves in array against the city of Samaria, God informed the king of Samaria that if he would be delivered out of their hands, he must surprise them in their trenches, and when the king inquired by whom shall this be done—this bold, this perilous deed? God answered, by the young men of the princes of the provinces. These were found to be but two hundred and thirty-two in number, while the king had seven thousand veteran troops in the city; but young men were now needed, and this little band accordingly sallied forth, and stood and completely routed the invading host, after which the seven thousand men followed up the blow. The old men were serviceable after the rout was commenced, but they were not exactly suited to the work of commencing it. They would have been too deliberate, too discreet and prudent for such an enterprise—too nice in counting the cost. We are greatly in need, sir, of these young men of the princes of Israel, to go ahead of their cold calculating fathers; and make a breach upon the enemy in his trenches, and I rejoice to find that this society numbers at least twice as many as that which overthrew Ben-hadad.

But not only does such an enlistment of active youthful piety promise present efficiency, it also affords the pledge of a higher standard of piety coming up in the church of Christ; for there is no way in which the life of religion in the soul, can be more effectually cultivated than by being actively employed in doing good, and especially to the souls of men. It is as true of this charity as that which has respect to the temporal wants of men, that 'he that watereth shall be watered himself again.' Why is it that so many professing Christians have 'lost their first love' and settled down into a cold, dark and doubtful state of mind, but because they have ceased to be active in the cause of their master, and seated themselves down to watch over their inward frames and feelings? Had they, like their master, 'gone about continually doing good,' they would have continued to feel like Christians. Had they entered upon a course of active exertions for the promotion of the glory of God in the salvation of souls, their first love, instead of declining, would, in all probability, have greatly increased. I would, therefore, say to these young men, and to every young Christian in this house, if you would continue to enjoy your first love, if you would keep up the life and vigor of Christian hopes, and be eminently spiritual, then be active in endeavoring to promote the eternal well being of souls.

But inasmuch as the specific object of this society is to supply Sabbath schools with the word of life, it becomes still more interesting in its character. The field upon which it has chosen

to bestow its labors, furnishes good reason to believe that they will not be in vain in the Lord. The deep and intense interest with which I have often seen your bounty received by the children, the sparkling eye, the heaving bosom, the hurried step, and the eagerness which they manifested, all indicated that they esteemed it to be a gift of no ordinary value, and seemed to afford a pledge that it would be read. If any of the young men of this society are growing weary of this well doing, I would advise them to step into a Sabbath School at the time of distributing the rewards, and if they are Christians, I venture to predict, that after witnessing the deep interest and evident emotion with which their gifts are received by the children, they will feel themselves not only more than compensated for all their past efforts, but return to the work with new zeal and cheerfulness.

I read a few days since of a Roman Catholic girl, who was permitted to attend a Sabbath School for a short time, where she was taught to read the Bible and presented with a copy which she carried home. The parents observing her much engaged in reading it, informed the priest of the circumstance. The priest came and cursed the Bible, and she was compelled to carry it back. She then requested that she might leave it in the school for safe-keeping and read it during school hours. Her parents, however, fearing the influence of the school upon her, withdrew her entirely and sent her to live with a distant Catholic friend. And then she came again to the school, weeping and overwhelmed for her Bible that she might carry it with her in her exile. She could not give up her Sabbath School Bible, although she should be cast out from her father's house on its account. Suppose, sir, that Bible had been the gift of this society, and that eternity should disclose no other fruit of all your labors than the impression made upon, and the consolation afforded to, this little outcast for righteousness sake, would it not be enough to compensate for all your labors. And yet sir, if your Bibles and Testaments could return and lay before you a history of how they have been received and what they have been the means of doing, they would tell many a tale more affecting than this. They would tell how that not only the tender heart of the child, but the hard heart of the parent, had been made to feel the piercing point of the sword of the Spirit you had furnished.

It is true sir, that the object which this Society proposes to accomplish, is not so gigantic and stupendous as that of its noble parent. It does not propose to compass the whole land, and fill this vast republic with the word of life in two years, but in the consciousness of less ability, it has looked around for a sphere where, with less means, it might accomplish the greatest amount of good; where every one of its gifts would be most likely to tell upon the future welfare of our country, and the immortal destinies of men, and it has found it. Its talent could not have been invested with a prospect of greater gain. It will yield an hundred fold.

And sir, it does appear to me, that if ever

there was a time when Christians in this country, both young and old, and of all denominations, were called upon to exert themselves in distributing the Word of God, and in carrying forward the system of Sabbath school instruction, they are required to do so now; for if there are any who think that the signs of the times are not ominous of evil to this country and to the church here, I am free to confess that I am not of the number. I am constrained to believe that there are three hosts marshalling here for conflict—infidelity, the mother of harlots, and the church of Christ. The two former are but different divisions of one great army, and in proportion as they are pressed by the church, will be driven into a combination, and we to the Church and State too, if ever, by confederating they gain the ascendancy. Dark will be that day for this country. The last lingering ray of her independence will then be on the wing, and the altars at which we have so long worshipped the living and true God, will be polluted with the mummeries of Rome or the revels of atheism.

We have been looking with deep interest at the shakings which have recently taken place among the nations of the old world. We have seen Roman Catholic despots hurled from their thrones by the whirlwind of popular indignation, and see still other thrones trembling, respecting which we shall probably soon hear similar tidings. As republicans and protestants we have rejoiced in these triumphs of civil and religious liberty. But, sir, will not those very triumphs in the old world tend to increase the danger at our own door. We have heard that the streets of Rome are swarming with Jesuits who have fled from the rising tempest. And what will Rome probably do with them? What she does with her immense treasures—pour them out like so many living curses upon this happy land. Let then the church arise and scatter around her the word of life, let her plant in every hamlet of our land a Sabbath school, and thus produce an atmosphere in which they cannot live, or at least are harmless—the atmosphere of gospel light and truth.

DR. BEECHER'S LECTURES

ON THE REPUBLICAN TENDENCIES OF THE BIBLE.

LECTURE FIRST. Text, Neh. ix. 13—*Thou gavest them right judgments and true laws, good statutes and commandments.*

In order to understand the institutions and political tendencies of the Bible, men must have a just conception of the design of the Bible. This always overlooked by infidels, without knowledge of the design of the Bible to the amount of a rush-light, they fall upon it in the dark, and hack, and tear away at random. What would be thought of one who should find fault with the mechanism of a watch, without knowing the purpose for which a watch is made?

The general design of God in the creation is, no doubt, the expression and gratification of his own benevolence in the happiness of intelligent beings, secured by perfect laws, perfectly administered; and for the perfect accomplishment of this design the Bible is given.

In order to understand the institutions of the Bible, certain general principles are to be established; principles which God has set up as lights for men to read the Bible by. These principles are: the perfect free agency and accountability of man; a principle which God always assumes in His dealings with men, but which Infidels and corrupters of religion labor to keep out of sight. The determination of God to govern the world by general and uniform laws, at all events to be maintained, however hard the operation of them may bear on individual transgressors. The will of God to accomplish the cultivation of the human intellect and the elevation of human society to civil liberty by means corresponding to the laws of man's rational and accountable nature, and not by the immediate exertion of His own omnipotence. That where the capacity for moral government is entire, and the laws and administration perfect, the lawgiver is not to be deterred from executing the laws by the misconduct of the subjects, for which he is not accountable. That the Bible is a system of laws for the recovery of a sinful world, and not merely for loyal subjects. That the guilt and misery of man and slow progress of the remedy, are owing to the resistance offered to the divine goodness by man, and not to any defect in the means employed. Each of these principles was illustrated and enforced by appropriate remarks.

The Lecturer then proceeded to examine the particular objects of the civil and ecclesiastical polity of Moses.

The great object was to preserve a knowledge of the true God, in the midst of surrounding idolatry. For this purpose three sorts of laws were given: 1st, moral laws, immutable and obligatory on all men; 2d, laws relating to religious rites and ceremonies, which were typical and temporary; 3d, laws of civil government properly so called, but subsidiary to the one great religious purpose.

In respect to the laws, notices, 1st, that they are enacted by God, and not by Moses, who was only God's messenger to the people—2d, the great care of God to preserve the personal liberties of the people—3d, that the federal government over the twelve tribes was not imposed upon them, but voluntarily adopted by the universal suffrage of the people—4th, that those who were to administer the government, were elected by the people—5th, the carefully guarded right of appeal—6th, the federal-republican form of the national government, securing the union of the whole and yet preserving the rights of each tribe—and finally, the most important of all, the universal equality of condition among the citizens, guaranteed by the laws; this was illustrated in a variety of particulars, especially in the impossibility of there ever arising in the nation a landed aristocracy or a landless class of poor, in consequence of the law which required all the lands to be redistributed among the families every fifty years; so that every citizen was necessarily an independent landholder. The choice of a king, which afterwards took place, was in consequence of the uneasy desires of the people to be like other nations, and contrary to the counsels of heaven; and after all, the royal

power was so much limited that the king had less authority than the President of the United States.

That the people might be well educated and made capable of enjoying the blessings of civil liberty, the whole tribe of Levi was consecrated to the duties of religious instruction, to the interests of learning, and the practice of law and medicine.—The Lecturer commented on the great care manifested in the Mosaic institutions to preserve the purity and peace of families, to advance the enjoyments of social life, and to promote the general interests of humanity, as manifested in such precepts as that which prohibits the destruction of bird's-nests.

All this care of civil liberty and social happiness was manifested at a period when no nation had as yet thought of such a thing as a free government; and all the people were sunk in corruption and darkness. He compared the freedom of the Israelitish government with the freedom of Greece and Rome, and showed the immense superiority of the former, in regard to purity, extent, and stability.

The Lecturer concluded with some remarks on the wickedness of man, as illustrated by his resistance to the merciful institutions of God for his good—the madness and absurdity of Infidel philosophers and disorganizers, who pretend to be the friends of liberty while they would destroy the only basis of rational liberty, the liberty of law, that is, the Bible—and on the wisdom and piety of our Puritan Fathers, who derived their ideas of civil freedom and their forms of civil polity from the institutions which God gave to Moses, and which have now become the models of free governments throughout the several States in our land.

We have given only the *principles*, and have not room for the *proofs* and *illustrations*, many of which were particularly happy and striking. The subject of the next Lecture will be, the *Republicanism of the Bible*, considered in reference to its moral precepts and sanctions.—*Bost. Rec.*

INTERPERANCE IN THE CHURCHES.

[The communication below relates to an important undertaking; and we hope those to whom it is especially addressed, will not only read it attentively, but also so act in regard to its suggestions, as, after due consideration, the good of the cause to which this paper is principally devoted, and the welfare of the churches, shall seem to them to require.] *Jr. of Hu.*

Ministers and Clerks of Churches, and other friends of the temperance cause, will permit the subscriber again respectfully to call their attention to the subject of a statistical Table, designed to show the influence of intemperance upon the welfare of our churches. Such a table is in a way soon to be presented to the public; but it cannot be presented in the most satisfactory form, unless those interested in the object will furnish the necessary materials. It may be stated, that returns for the table in question have been received from about one hundred churches, in the several states of New-England, New-York, and Pennsylvania. A fair proportion of these churches are among the largest and best in our country.

But it is desirable to have more, MANY more returns. The greater indeed the number of the churches whose discipline shall be embodied in the table, the more satisfactory will be the principles thereby established.

It is, therefore, earnestly desired, that returns may be forwarded without any delay from all churches, and of all denominations, not already reported. It is desirable also to have returns from churches in all the states.

I will repeat the questions, answers to which are respectfully requested; the writer first stating the number of years embraced in his return. It is not important to go back beyond thirty years.

1. What is the whole number of excommunications?

2. How many of these, in which intemperance was the charge, or one of the charges?

3. What is the whole number of confessions made to the church in the same time?

4. How many of these, in which intemperance is confessed?

5. How many, excluded on other charges, are known soon to have become intemperate?

I will add two questions not contained in my former request.

6. How many have died while under, or are now under, discipline for intemperance?

7. Has your church at any time been afflicted with intemperance in its minister?

These two questions are prompted by some interesting facts incidentally stated in returns already received. Perhaps others who confined their returns simply to the questions asked may be able to communicate something in reply to these additional questions.

No names of persons, churches, or places, are to be published.

Returns may be forwarded to the Rev. Jacob Coggin, Post Master, Tewksbury, (Mass.) who is associated with the subscriber in this work, or to the subscriber.

I. R. BARBOUR.

Byfield Parish, Jan. 20, 1831.

The subscriber would certify, that he is well acquainted with the Rev. Messrs. Coggin and Barbour, who are engaged in the important undertaking above referred to; and can assure any, who may need such assurance, that the returns requested will be used with the utmost caution, and that the table proposed will contain nothing which can be the occasion of the least dissatisfaction to any church, or any individual.

LEONARD WOODS.

Andover, Jan. 20, 1831.

USE OF ARDENT SPIRITS IN THE NAVY.—In the House of Representatives of the United States, Dec. 22—on motion of Mr. Ellsworth, it was

Resolved, That the Committee on Naval Affairs be instructed to inquire into the expediency of inducing the seamen and marines in the Navy of the United States voluntarily to discontinue the use of ardent spirit, by substituting for them double their value in necessaries and comforts, whilst in service, or in money, payable at the expiration of the service.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 5, 1831.

AMERICAN COLONIZATION SOCIETY.

This national and noble institution held its annual meeting on the 19th inst., in the Capitol at Washington. It will be pleasing in the highest degree to every one who has comprehended the importance of this society, to hear that it is making great advances in the favor of the American people. It is winning on the esteem of our countrymen fast, against prejudices and misconception. And it is time it should—for if they have not understood enough of the intrinsic merit of its purpose to applaud it and accord with it themselves, it comes before them now endorsed by a body of vouchers who ought, one would think, to make out a fair "letter of credit." There is not an institution in the land more august for the talents, distinction and worth enrolled on its list of supporters than the American Colonization Society. And so fast as the eyes of the country are opened to the monstrous evil that broods over us like a portentous and ill-omened cloud, so fast will they be found to take shelter under this grand remedial project.—The very fact that it was looked upon with incredulity at first, and scouted at as chimerical, and that now it is thought worthy the attention of distinguished statesmen and philanthropists—of their attention, not only, but their unequivocal and public commendation—is the best of all comments on its deserts.

An abstract of the Report for the past year, read by Mr. Gurley the Secretary, is given by a correspondent of the N. Y. Observer at Washington, from which we have below extracted some interesting particulars.

After the reading of the Report, the Delegates from the Societies auxiliaries in different parts of the Union reported themselves.

Judge Hemphill, from Philadelphia; Governor Bell, from New Hampshire; Judge Burnet and Mr. Whittlesey, from Ohio; Mr. Barringer of North Carolina; Mr. Ingersoll, of Connecticut; Mr. Seymour, of Vermont; Mr. Lyon, of Kentucky; Mr. Frelinghuysen, of New Jersey; Mr. Bates, of Massachusetts; Mr. Smith, of New York.

Resolutions were offered, accompanied with addresses, by the following gentlemen. Mr. Elliot Cresson, of Philadelphia; Hon. Col. Wilson, member of the House from Maryland; Mr. Gerrit Smith, of N. Y.; Hon. Philip Doddridge, Rep. from West Virginia; Rev. C. Colton; Hon. Mr. Frelinghuysen, of N. J.; Hon. Mr. Bates, of Mass.; Hon. Mr. Williams, of N. C.

A part of the resolution, of the Hon. Mr. Williams, of North Carolina, recommended an offer "of thanks to the CLERGY of the United States for their efficient aid in promoting the objects of the Society, and that they be earnestly solicited, to take up collections annually for its benefit, on the 4th of July."

PROSPECTS OF THE SOCIETY IN OUR OWN COUNTRY.

The following notices, gathered from this sketch of the Report and proceedings, afford cheering tokens of an increase of interest in this enterprise.

Three agents are now engaged, Rev. Mr. Bascom, a Methodist in Kentucky; J. F. Polk, Esq. of Washington city, and R. S. Finley, Esq. of Ohio. These have been actively and successfully engaged for the Society; 80 auxiliaries have been formed; Mr. Bascom has added 1000 names to the list of patrons.

The Rev. Mr. Skinner and wife, have lately gone out to Liberia under the auspices of the American Baptist Board of Foreign missions, and several men of color are preparing to go out as ministers and teachers under the Protestant Episcopal Society of the United States.

A vote of thanks was passed by the Society, "for the noble resolution and energy with which the Pennsylvania Society, and especially the citizens of Philadelphia, have assisted the endeavors of the Society."

The ship *Caroline*, with 106 colored emigrants, of whom 45 were liberated from bondage, having on board Dr. Mechlin and Dr. Humphries, and the brig *Vulador*, having 2 physicians and 81 emigrants, 40 of whom are freed men, have sailed the last year. The expense was borne by the Philadelphia Society. Three hundred and fifty pounds sterling have been received by that society from individuals in England; 100 pounds of this was given by a widow in moderate circumstances.

The *Liberia*, Capt. Sherman, was chartered for the purpose of carrying out colonists in consequence of the benevolent energy of the Pennsylvania State Society, of which Elliot Cresson a Friend, is a most active and efficient supporter. In this vessel Dr. Anderson went out together with two Swiss Missionaries, who came by the way of the United States, and 68 blacks, 49 of whom were emancipated slaves. The Montgomery also took out 70 emigrants, 64 of whom were liberated slaves. The whole expense of these valuable expeditions, amounting to \$3,214, was defrayed by the Society at Philadelphia. Noble example of beneficence in the city of Brotherly Love! Not all her wealth and talent, her architectural beauty, her universal elegance, her distinguished civic enterprise do her such peculiar honor as acts of munificence like this to the distant strangers, and the oppressed of our own country.

The Hon. Mr. Bates, of Massachusetts, said the North would follow, whenever, wherever, and however, the South would lead; and that the cause of the Colonization Society had a deep hold on the Northern hearts. He moved,

"That the thanks of this meeting be presented to the various auxiliary Societies for their generous efforts and contributions in aid of the great enterprise of this institution."

The disposition of free colored people to emigrate is increasing in the lower part of Virginia, and especially in North Carolina. The disposition to emancipate may be expected to increase with it.

There is a bill before the North Carolina legislature to lay a tax on the owners of slaves to raise a fund for the removal of the free.

The Senate of Louisiana have passed a resolution expressing the opinion that the American Colonization Society deserves the patronage of the United States' Government.

A select committee of the U. S. House of Representatives have made a favorable report on the memorial presented, and have recommended an appropriation of 25 dollars for the removal of each and every free person of color, who will emigrate, and \$10 more if quite distant from the point of embarkation, provided the annual expenditure shall not exceed \$50,000. This bill still lies on the table, not yet having been called up. The assistance

hitherto rendered by the government, is in expense not beyond the cost of a single frigate of the lowest class. But the effects produced and to be produced, surpass in importance those which have resulted from the erection and the commission of all those floating bulwarks with all their enormous expenses, which plough the waves of the ocean.

The Hon. Philip Doddridge, a Representative from West Virginia, a distinguished civilian, and an eminent practitioner in the Supreme Court, presented on this subject the following resolution:

Resolved, That this Society is constitutionally bound to co-operate, as far as practicable, in the prosecution of its objects with the General Government, and such of the States as may adopt regulations on the subject; and as its own unaided power is inadequate to complete the work in which it is engaged, it be recommended to the friends of the Society throughout the country to prepare and send in memorials in behalf of its object to their respective State Legislatures and to the Congress of the United States."

PROSPEROUS STATE OF THE COLONY.

Francis Devany, the Sheriff of the Colony, who was in the United States last year, at the request of the Committee of the House of Representatives, appeared before them in conjunction with other members of Congress, and was examined in regard to the Colony.

He stated that the health and morals of the colonists were generally good—that no capital crime had been committed—that instances of intemperance were rare—that there are three churches in Monrovia—divine service is held twice on the Sabbath; also meetings on Tuesday and Thursday evenings—many native children attend the Sunday school—their parents are adopting our modes of dress—the climate is mild and uniform, the thermometer never falling below 68, seldom rising above 88—the soil is cultivated with care—much of the country is finely wooded and abounding with valuable ship-timber—the coffee is like that of Java—many houses are built of stone, many are white frames with venetian blinds. The colonists, he declared, were generally well satisfied with their condition—much emulation prevails among them, each settler endeavoring to push his own fortune by all honorable means. There are six volunteer uniformed military companies besides militia, making in all 600 men. The colony, however, is not in a state of complete defence. The fortifications are unfinished. The harbor of Monrovia is the best along the coast and is seldom without a vessel. While the slave trade is prohibited under severe penalties in the territory under the jurisdiction of the colony, it is still carried on in the vicinity.

The chief and people of one of the native tribes in the neighborhood some time ago sought the protection and placed themselves under the authority of the colonial government. Others are willing to do the same, but the managers deem it inexpedient to try to govern those who are too remote to be properly and advantageously the subjects of government.—The existence and advantages of the colony are becoming known to remote tribes, and may be expected to exert a powerful influence upon them.

DEATHS AT THE COLONY.

The deaths which have occurred among the emigrants were chiefly owing to imprudence and the want of medical attention. Dr. Mechlin discharged the duties of Agent after the death of Dr. Anderson, which occurred on the 12th of April, "after an illness of ten days, when he was removed from his

earthly labors to his eternal reward." G. M. Erskine, an estimable colored preacher, who, by industry and economy, redeemed himself and family from the bondage to which they were born, and who promised to be a useful aid to the colony, also fell a victim during the past year. On the 4th of March 91 re-captured Africans, sent out by the government of the United States, arrived at the colony. These, with the emigrants before mentioned, are settled at Caldwell. Not one of the 91 died. Nor had the climate any effect upon the 30 slaves liberated by Mr. Early, of Georgia, and transplanted to the colony. These settlers at C. display much industry—even that of men working for themselves, and supply the market with the product of their labors.

The report passes an eulogy on the three Swiss missionaries, who, during the last year have sealed their attachment to the cause of Africa, by laying down their lives under the influence of the inhospitable climate of that country. Why this waste? the carper will ask. Did he ever ask, Why the waste of human life in the cause of intemperance, of war, of discovery, of sordid gain? And shall not holy benevolence have her votaries and martyrs? Does he know any thing of the high-souled motives which animate the breasts of those missionaries, who as soon as the front rank has fallen, immediately step forward to fill the vacancy made by the scythe of death?

Education Reporter.—We regretted not a little, to see a doubt expressed by the Editor of the Reporter, a few weeks since, whether it could be continued beyond the first year, for lack of patronage; and now notice, with as much pleasure, that the doubt is removed, and that it will now proceed with hopes of better treatment. It is a most excellent auxiliary to the cause which it has espoused. The expression of the doubt has bestirred its friends, for those who have tried it will not readily part with it. Mr. Rand is an able and industrious editor, enthusiastic and experienced. The Reporter has been repeatedly recommended by Conventions and Lyceums. Teachers, tutors, and all engaged in the instruction of youth, ought to take it.

Its substantive purpose is to advance that mixed science and art, the business of instruction. But it is also busy in the diffusion of practical knowledge, morals and manners. The selections in natural science, and curious knowledge often respecting the arts of life, history, &c. &c. recommend it, in our opinion, to parents also whose children begin to look about them with an inquiring eye. For the cause of popular education, and especially common school instruction, that is now awaking some attention, we express, unsolicited, this wish respecting the Reporter.

TEMPERANCE.—From the report of the Monroes Co. N. Y. Temp. Society, it appears that the number who have attached themselves to Temp. Societies on the principles of "entire abstinence," is 2,638; being an increase of more than 2,000 since the last annual meeting. 33 retailers have within the past year abandoned the traffic; and 644 farmers are known to have performed their usual labor without the use of ardent spirits within the same period, 42 habitual drunkards have died, and 53 have been hopefully reformed.

CHEROKEES,

MEETING OF MISSIONARIES.

The last number of the Cherokee Phoenix received by us, contains the proceedings of a public meeting of our missionaries among the Cherokees, held for the purpose of expressing an opinion on the present crisis of the Indians. Their professed object is, that their christian patrons, and countrymen at large, may have the testimony and the earnest appeal of those who are on the spot, to induce them to intercede for the Indians in their present utter need.

The Editor of the Phoenix introduces their resolutions and proceedings, (from which we have subjoined extracts) with the following remarks.

"We invite the attention of our readers to the resolutions and statement of facts signed by the missionaries. Such a document needs no recommendation from our pen—it will be read with interest by all who love truth and justice, because it is the language of truth. Perhaps its greatest excellency consists in its impartiality—there is nothing exaggerated from the beginning to the end. The information contained in these resolutions and statements is such as is greatly needed by the public, and well calculated to counteract many falsehoods and base misrepresentations which are circulated respecting the Cherokees.

"In our remarks on the resolutions of the Methodist missionaries, we expressed our opinion as to the propriety and expediency of making their views known on this all important subject. What we there said will be applicable to the proceedings of the other missionaries we now publish. We believe no one can now remain neutral!—there is no half-way ground on this momentous question—each individual in America must either be for the Indians, or against them, nor will mere professions of friendship and sympathy answer—there must be *feeling*, and this feeling must produce *action* commensurate with the subject."

At a meeting held at New Echota, Dec. 29th 1830, the following persons were present.

REV. DANIEL S. BUTRICK	} <i>Missionaries of the A. B. C. F. M.</i>
REV. WM. CHAMBERLIN,	
REV. WM. POTTER,	
REV. S. A. WORCESTER,	
REV. JOHN THOMPSON.	} <i>Assistant Missionaries of the A. B. C. F. M.</i>
MR. ISAAC PROCTOR,	
DR. ELIZUR BUTLER,	
MR. J. C. ELLSWORTH,	
MR. WM. HOLLAND.	
REV. GOTTLIEB BYHAM,	} <i>Missionaries of the U. B. Church.</i>
REV. H. G. CLAUSER.	
REV. E. JONES, <i>Missionary of the Baptist B. F. M.</i>	

Daniel S. Butrick was chosen Chairman and S. A. Worcester, Secretary.

The meeting was opened with prayer by the Chairman.

After deliberate consultation the following resolutions were unanimously adopted, and ordered to be presented for publication to the editor of the Cherokee Phoenix.

Resolved, That we view the Indian Question, at present so much agitated in the United States, as being not merely of a political, but of a moral nature—inasmuch as it involves the maintenance or the violation of the faith of our country—and as demanding, therefore, the most serious consideration of all

American citizens, not only as patriots, but as Christians.

Resolved, That we regard the present crisis of affairs relating to the Cherokee nation as calling for the sympathies and prayers, and aid, of all benevolent people throughout the U. States.

Resolved, That the frequent insinuations which have been publicly made, that missionaries have used an influence in directing the political affairs of this nation, demand from us an explicit and public disavowal of the charge; and that we therefore solemnly affirm, in regard to ourselves at least every such insinuation is entirely unfounded.

Resolved, That, while we distinctly aver that it is not any influence of ours which has brought the Cherokees to the resolution not to exchange their place of residence, yet it is impossible for us not to feel a lively interest in a subject of such vital importance to their welfare; and that we can perceive no consideration, either moral or political, which ought, in the present crisis, to restrain us from a free and public expression of our opinion.

Resolved, Therefore, that we view the removal of this people to the West of the Mississippi as an event to be most earnestly deprecated; threatening greatly to retard, if not totally to arrest their progress in religion, civilization, learning and the useful arts, to involve them in great distress, and to bring upon them a complication of evils, for which the prospect before them would offer no compensation.

Resolved, That we deem ourselves absolutely certain that the feelings of the whole mass of the Cherokee people, including all ranks, and with scarcely a few individual exceptions, are totally averse to a removal, so nothing but force, or such oppression as they would esteem equivalent to force, would induce them to adopt such a measure.

Resolved, As our unanimous opinion, that the establishment of the jurisdiction of Georgia and other states over the Cherokee people, against their will, would be an immense and irreparable injury.

Whereas we have frequently seen, in the public prints, representations of the state of this people, which we know to be widely at variance with the truth, and which are highly injurious in their tendency,

Resolved, That we regard it as no more than an act of justice to the Cherokee nation, that we publish the following statement, and subjoin our names in testimony of its correctness.

Statement.

The Cherokee people have been advancing in civilization for a considerable number of years, and are still advancing as rapidly, we believe, as ever. Our various opportunities of acquaintance with them have been such, that we suppose our united estimate of their progress cannot vary widely from the truth. Of this, however, the public must judge.

We occupy eleven stations, in different parts of the nation. One of these stations is in that part which is considered to have made the least progress in civilization.

When we say that the Cherokees are rapidly advancing in civilization, we speak of them as a body. There are very different degrees of improvement; some families having risen to a level with the white people of the United States, while the progress of others has but commenced. Between the extremes are all grades, but we do not believe there is a family in the nation which has not in a measure felt the change.

It has been represented, not only that improvement is confined almost exclusively to Indians of mixed blood, but that these constitute an insignificant portion of the nation. Neither representation is correct. We believe that one fourth part of the people are in a greater or less degree mixed. It is far from being true that improvement is chiefly confined to

this class. As to the straggling beggars who are seen abroad in the white settlements, they ought only to be compared with the drunken stragglers of other nations, to judge of comparative civilization.

It would swell our statement beyond a proper length to descend to particulars, but it seems necessary to specify a few.

Clothing.—At present many of the Cherokees are dressed as well as the whites around them, and of most of them, the manner of dress is substantially the same. A part of the old men, perhaps nearly one half, retain not indeed the original Indian dress, but that, nearly, which prevailed a dozen years since. Almost all the young men have laid it aside. A very few aged women are seen with only a petticoat and short gown, meeting each other at the waist, which, twenty years ago, was the general style of female dress. Except these very few, no woman appears without at least a decent gown, extending from the neck to the feet. Twenty years ago most of the Cherokee children, of both sexes, were entirely naked during most of the year. Now there are few, if any families, where the children are not habitually clothed, and especially a Cherokee girl, without decent clothing, is an object very rarely to be seen.

Industry and arts.—The Cherokee women generally manufacture more or less good cloth. Many families raise their own cotton. A great part of their clothing is manufactured by themselves, though not all is of New-England and foreign manufacture.

Thirty years ago a plough was scarcely seen in the nation. Six years ago the number of ploughs, as enumerated, was 2,923. Among us all we scarcely know a field which is now cultivated without ploughing. Consequently the quantity of land under cultivation is increased several fold. Habits of industry are much increased, and still increasing; and though many fall in this respect, so that the more indolent sometimes trespass upon the hospitality of the more industrious, yet most families provide in the produce of their fields for the supply of their own wants, and many raise considerable quantities of corn for sale. SUFFERING FOR WANT OF FOOD IS AS RARE, WE BELIEVE, AS IN ANY PART OF THE CIVILIZED WORLD.

The dwellings of the mass of the Cherokees are comfortable log cabins. The meanest are not meaner than those of some of the neighboring whites. Formerly their huts had neither floors nor chimnies. Twenty years since nearly all had chimnies but few had floors. Now most of the cabins are floored, besides being much improved in other respects. Many of the houses in the nation are decent two story buildings, and some are elegant.

In the furniture of their houses, we notice a very rapid change in the course of a few years past.

Morals and education.—In no respect, perhaps, is the approach to civilization more evident than in regard to the station assigned to women. Though in this respect there is still room for improvement, yet in general they are allowed to hold their proper place.

Polygamy, which has prevailed to some extent, is becoming rare.

Superstition still bears considerable sway, but its influence is rapidly declining. Customs which once it was infamous to violate, are fast disappearing. Most of the young men of the nation appear to be entirely ignorant of a large portion of the former superstitions.

In regard to intemperance there is much to deplore, but it is, we believe, an undisputed fact, that its prevalence has greatly diminished, and is still diminishing. Indeed we are confident that, at present, the Cherokees would not suffer in this respect by a comparison with the white population around. In regard to the scenes of intoxication, exhibited at the sessions of courts and on other public occasions, the Cherokees, in consequence of their wholesome laws on this subject, have greatly the advantage.

In education we do not know that the progress of the Cherokees should be called rapid. Certainly it is far less so than is desirable. An increasing anxiety among the people for the education of their children is very apparent.

Of the number who are able to read their own language in Guess's alphabet we should vary somewhat in our individual estimates. None of us however, suppose that less than a majority of those who are between childhood and middle age can read with greater or less facility.

Nothing can be farther from the truth than the representation that any class of the Cherokees are in any respect deteriorating. However slow may be the progress of a portion of the people, their course is manifestly not retrograde but progressive.

Religion.—In regard to the state of religion we deem it sufficient to state, as nearly as we are able, the number of members of the several religious societies. To the Presbyterian churches belong 219 members, of whom 167 are Cherokees. In the United Brethren's churches are 46 Cherokee members. In the Baptist churches probably about 90; we know not the exact number. The official statement of the Methodist missionaries made a little more than a year ago gave 736 as the number of members in their societies, including those who are denominated seekers. The number according to the report of the present year we have not been able to ascertain. We are assured not less than 850. Of these the greater part are Cherokees.

Proximity of the Whites.

The proximity of the whites is by no means injurious in every respect. The evils which they have brought upon the Indians by the introduction of ardent spirits and of vices before unknown among them, is indeed great. On the other hand, however, the gradual assimilation of the tribe thus surrounded by civilized people, to the customs and manners which constantly invite their imitation, and the facility thus afforded for procuring the comforts of life are benefits of no little value. To deprive them of these advantages while in their present state, would be an incalculable evil.

Pretended influence of resident Whites.

It has been often represented that white men and half-breeds control the political affairs of the nation. White men, can, by the Constitution, have no part in the government.

There is overwhelming evidence that no man, whatever degree of talent or knowledge, or previous influence he might possess, could possibly find his way into office at the present time, whose views were known to countervene those of the mass of the people on the grand subject of national interest—a removal to the west. The disposal of office is in the hands of the people—the people require patriotism, and the very touchstone of patriotism is, 'Will he sell his country?'

The effect of the new form of Government adopted by the Cherokees, has been represented abroad, we know not on what grounds, to be prejudicial to the interests of the people. On this subject it does not belong to us to theorize. We can only say that the actual effect, as it passes under our own observation, is highly beneficial; nor is there any class on whom it operates injuriously.

Fear of the Chiefs.

One other representation we feel it our duty to notice, viz.: that the people are deterred from the expression of opinion by the fear of the chiefs. Nothing we are sure, could be more unfounded. Freedom of speech exists no where more unrestrained than here. Individuals may very possibly be restrained from the expression of an opinion favorable to the removal of the nation, by the dread of incurring the odium of

public sentiment; but this is the only restraint, and it is one which supposes what in fact exists, an overwhelming torrent of national feeling in opposition to removal.

It is on this subject, most of all, that the views of the Cherokees have been ascribed to the influence of missionaries. In denying all interference with their political concerns, we have repelled this insinuation. We would not be understood to affirm that we have always studiously avoided the expression of our opinions, but that we have not acted the part of advisers, nor would nor could have influenced the views of the people or of their rulers.

CONSEQUENCES OF THE EXTENSION OF STATE LAWS OVER THEM.

In reference to the subjecting of the Cherokees to the jurisdiction of the several States whose chartered limits embrace their country, it may not be improper to state what, from a constant residence among them, we cannot but perceive to be their feelings. One sentiment manifestly pervades the whole nation—that the extension of the laws of the States over them, without their consent, would be a most oppressive and flagrant violation of their national and conventional rights; and the suzerainty of it by the United States as flagrant a violation of those treaties on which alone they have relied for security. It would be as idle, also, as it is distant from our wish, to conceal, that our views on this subject accord with theirs, and that on a topic of such universal excitement, it is impossible that our views should be unknown to them. If the free expression of such an opinion be a crime, to the charge of that crime, we plead guilty. If we withheld our opinion when called for, we could not hold up our heads as preachers of righteousness among a people who would universally regard us as abettors of iniquity.

While such are the feelings of the Cherokees, it is impossible that the jurisdiction of the several States should be established over them without producing the most unhappy results. It is not easy to conjecture what course, in such an event, the majority would adopt. Any thing approaching unanimity could not be expected. Some would undoubtedly join their brethren in Arkansas, some, if we may judge from remarks which we frequently hear, would seek a refuge beyond the boundaries of the United States, while others still would make the experiment of remaining, subject to authorities to which they must render an unwilling obedience. Either alternative would be adopted with such feelings as would in many, we fear in most instances, preclude the probability of their making further progress in improvement, or even retaining the ground they have gained. The news of the failure of their cause would drive them to despair, and despair, there is every reason to fear, would goad many of them on to ruinous excesses of vice, if not in some instances, to blind revenge. Hard is the task of that philanthropist who would attempt to elevate, or even to sustain the character of a broken hearted people. But we forbear to dwell upon the anticipation of evils which we earnestly hope will never be realized.

Conclusion.

In all the preceding statements we are conscious of having honestly endeavored to avoid every degree of exaggeration. To us it appears that the Cherokees are in a course of improvement, which promises, if uninterrupted, to place them at no distant period, nearly on a level with their white brethren. Laboring, as we are to aid them in their progress, we cannot do otherwise than earnestly deprecate any measure which threatens to arrest it. In this light we view the attempt to remove them from their inheritance, or subject them, against their will, to the dominion of others. Our sympathies are with them—our prayers have often ascended, and shall still

ascend in their behalf—and we earnestly invite the prayers of all our fellow Christians, that He who rules the destinies of nations will deliver them out of all their afflictions, and establish them in the land which he has given them; and at the same time, that he will open all their hearts to receive the Gospel of his son, and thus to secure to themselves the possession of a better country, even a heavenly.

GOTTLIEB BYHAN,
D. S. BUTRICK,
WM. CHAMBERLIN,
EVAN JONES,
WM. POTTER,
S. A. WORCESTER,
JOHN THOMPSON,
H. G. CLAUSER,
ISAAC PROCTOR,
J. C. ELLSWORTH,
E. BUTLER,
WILLIAM HOLLAND.

PETITIONS FOR THE INDIANS.

"**FRIENDS OF THE INDIANS**, says a feeling correspondent of the Boston Recorder, if you have any sensibility, that can feel a brother's wrong; if you have any conscience, which is jealous for the integrity of your country's faith; if you have any dread of the judgments of that God, to whom vengeance belongeth; **RISE AT ONCE AND DISCHARGE YOUR MOMENTOUS OBLIGATIONS.**"

"Where it is convenient to call public meetings, let them be called without the least delay. Where it is not, let some one immediately circulate a memorial for signatures, and forward it to Congress."

"The cause is in more danger from the apathy of its friends, than from the zeal and determination of its enemies—it requires a vote of two thirds of the Senate to ratify any treaty for removal; and an over-whelming majority of Congress at the last session, would not sanction the Indian Bill, without the provision, which authorizes no proceeding contrary to the stipulations of existing treaties. A very little more of effort, during the last winter, would have entirely defeated that 'infamously famous Bill.'"

The following extract, the writer adds, is from a letter recently received from an intelligent Cherokee:—

"In regard to the Cherokees, I can assure you, they are as firm as ever. I say this with the utmost confidence. They will not submit, nor come under the laws of the States. At the same time they are forbearing beyond all anticipation. I cannot say what they would do, if their lands were about to be wrested from them. That would be a trying time indeed, when prudence would be out of the question. To submit or die—I cannot answer the question. It is too trying.—For my own part, my life would be freely sacrificed: but then—my children! It is too much.—This is a mournful subject, almost too much for human nature to bear."

".....I hope the friends of the Indians will again petition Congress. You know 'William Penn,' in a late essay, recommended it," &c.

FRIENDS OF THE INDIANS, what is necessary in this crisis?—That every man do his duty, and do it **IMMEDIATELY.**

PHILADELPHIA.—Memorials have been presented to both Houses of the Pennsylvania Legislature, praying them to express a disapprobation of the removal of the Indians, and petition Congress that the law of last session be repealed. And another to Congress praying the repeal of the bill.

The *Harrisburg Chronicle* of the 17th inst. says: "Petitions pour in from Philadelphia, to prevail upon the State Legislature to instruct our Senators and Representatives in Congress to urge the repeal of the act of Congress, respecting the removal of the Cherokees."

ANBURN.—A meeting of the inhabitants of Anburn, opposed to the declared policy of the general government, in relation to the removal of the Cherokees and other tribes of Indians, was held on the 26th ult. and committees were appointed to prepare an address to the

inhabitants of the country, and a memorial to Congress, expressing the views and feelings of the meeting.

The Philadelphia Mail for December has a string of questions, intended to show that it is for the interest of the Indians to remove to the West. What if it is? Is that a good reason for the violation of the national faith?

We are out of all patience with this mode of arguing. It requires no small effort to believe that intelligent men, who resort to it as a sufficient defence of the present measures of the government, are honest.—[*Vt. Chron.*]

ANDOVER.—A Memorial to Congress on behalf of Indian Rights and the National Faith, says the Journal of Humanity, was forwarded from this place a few days since, with nearly 300 signatures. Our citizens were singularly unanimous in this expression of opinion, without distinction of political party or religious sect; and we are confident that the great mass of the people of the United States think and feel as they do. This state of public opinion should be made known at Washington immediately. There is no time to be lost.

The citizens of Windsor, Vt. in a public meeting on the 25th ult. appointed a Committee to draft a memorial, to be subscribed by the citizens, and presented to Congress in behalf of justice to the Cherokees.

TEMPERANCE NOTICE.

The Annual Meeting of the New Haven County Temperance Society will be held at New Haven on the 3d Tuesday the 15th day of February.—Meeting and report of delegates at half past 10, A. M. Addresses, &c. in the afternoon.

It is earnestly requested that every branch society be represented by delegates, as it is believed the success of the Society for the ensuing year will depend much on the character and proceedings of the annual meeting.

The Secretaries of the branch Societies are requested to send, as soon as convenient, to the Secretary of the County Society, a written statement concerning the condition of their several Societies, including the names of the officers; number of members, male and female; decrease of sale and use of ardent spirits; number of venders and distillers stopped; number of manufactories, shops, ship or brick yards, farms, &c. where the business has been conducted without spirits; and any other interesting facts connected with the cause of Temperance.

Notice to the Visiting Committee of the New-Haven City Temperance Society.—Any person having a subscription list of members of the City Society, is requested to send it to the Secretary immediately.—*Com.*

NATIONAL PREACHER ON TEMPERANCE.—The last number contains a valuable sermon by the editor, on the temperance question in the churches. It is admirably adapted to tell upon the churches generally, and ought to be universally circulated. To aid in this, Mr. Dickinson has been induced to make a liberal proposition, according to the following notice:

To the benevolent.—This number is stereotyped, and such arrangements are made, that any quantity of copies will be furnished, or distributed by Mail, at \$25 a thousand, or at \$3 a hundred.—[No. 144 Nassau-st. N. Y.]

Orders are received for the Preacher at this office.

This is the way Mr. Stuart's Essay should have been treated—instead of suffocating it at the outset. If it is in the society's hands we hope it will repent of the policy, and do it yet.

ANDOVER THEOLOGICAL SEMINARY.

The annual catalogue of officers and students of this Seminary is just published.

Resident Licentiates, 9.—Sen. Class, 51.—Middle Class, 46.—Junior Class, 24.—total, 130. Among the students, are graduates of 17 Colleges and Universities, and citizens of 12 States.

The regular time for admission is the first week of the Academic year, which commences five weeks from the Anniversary.

The Institution is equally open to Protestants of every denomination.

There is no charge for tuition in any case; and that for rent of furnished rooms in the Seminary buildings, is very small.

The Library contains about 10,000 volumes. It has lately received large and valuable additions of books selected and purchased in Germany by Prof. Robinson.

A delegation of Creek Indians, consisting of six chiefs and head men, passed through this place, says the Columbus Geo. Enquirer of the 15th inst. on Tuesday evening, on their way to Washington city, accompanied by the celebrated John H. Brodnax. It is understood that the object of the visit of the delegation is to endeavor to prevail upon the Congress of the United States to interpose its authority to relieve the Creek nation from the operation of the laws of Alabama.

A friend of the Am. Colonization Society, in Lexington, Ky., in moderate circumstances, has pledged himself to pay \$500 to the Treasurer of the Society; to be paid in ten years, in regular annual instalments of \$50 each; and he proposes to unite with ninety-nine other friends of the Society, in different parts of the United States, who are willing to pledge the same amount, in order to raise the sum of \$50,000, to aid the Board of Managers in their benevolent enterprise of African Colonization. In pursuance of this plan, he has sent on to the Treasurer \$50 for this year.

The same individual has pledged himself to pay \$500 to the Board of Missions of the General Assembly of the Presbyterian Church—to be paid in regular annual instalments of \$50 each, the first of which has been forwarded.

Methodist Seminary in Upper Canada.—It is in contemplation by the Conference of the Methodist Episcopal Church in Canada to establish a Seminary of Learning under the direction of that body, within the Province.

Princeton Theological Seminary.—From the catalogue of students just published, the number belonging to that institution, it appears, is 111. It is also stated that board may there be obtained, from \$1.25 to \$1.75 per week.

Six Hundred Dollars have been raised in Philadelphia and Baltimore, to purchase the emancipation of Mr. Gustice, a Methodist preacher in Maryland, his wife and four children. We presume they are destined for the colony of Liberia.

Literary talent rewarded.—Washington Irving published his life of Columbus, history of Grenada, and abridgement of the life of Columbus within the period of eighteen months, and received for the copy rights \$38,000. The Messrs. Carvill's paid him \$10,000 for his Columbus.

ECCLESIASTICAL RECORD.

Jan. 11, at Hebron, Me. Mr. Philip Chamberlain was ordained to the work of an Evangelist. Sermon by Rev. Adam Wilson of Portland.

Rev. Conant Sawyer, late pastor of the Baptist Church at Keeseville, N. Y. has taken the pastoral charge of the Baptist Church in Jay, N. Y.

Ordained in Lyme, N. H. Jan. 5th, the Rev. Erdix Tenny, as pastor of the Church in that place.

REVIVALS.

REVIVALS IN MAINE.

The church in Baldwin and Sebago.—There has been for a few months past in the society worshipping with this church, a considerable excitement, and a number of hopeful cases of conversion.

The church in Brunswick is represented as in an interesting and encouraging state of religious feeling, and their general prospects as favorable. In this connexion, it is thought proper to remark, that Bowdoin College has recently been blessed with the visitations of the Holy Spirit.

The church in Cumberland has been visited with a precious season of revival.

Between 75 and 80 have indulged a hope in God's mercy. Of these 29 are males. Nearly all who have expressed a hope are between the ages of 16 and 40. Twenty-nine are heads of families. Fifty have united with the church.

In Claremont, N. H.—A letter to the editors of the New-York Observer, says: "Claremont has been favored the last year with a very interesting revival of religion. The Lord has done great things for that place, and forever praised be his name....The plan, which the Unitarians and Universalists had devised to deprive the Church of their Pastor, recoiled upon themselves. God came; and in the solemn assembly on his holy day, and in the religious conference, was manifest in the awful stillness of the place, and deep seriousness in every countenance, the presence of God's spirit, and the concern that men felt for their souls.

The work commenced nearly a year and a half ago, in the Bible Class, but had made little progress till Feb. 1830. From that time, there was a deep seriousness, and conversions were frequent. The work still continues, though somewhat abated. Christians have made considerable progress; and the Lord has lifted his church above her troubles. I cannot tell the number of conversions—probably more than a hundred. Nearly that number have united with the Congregational and Baptist Churches—64 with the Congregational Church.

God has also been carrying on a great work in two adjoining towns, Newport and Cornish, in each of which places the work has been as powerful as in this town."

In New-Carlisle, Ohio.—The Rev. A. Steele, of this place, describes a "Four days" meeting held in his congregation, some two or three months since, which had resulted in the addition of 41 to that church, and 31 to other churches in the vicinity. He remarks as follows: "The greatest number of people present, on any one day, did not probably exceed two thousand, and that a mixed multitude. The power of God appeared to attend the means, from the commencement of our meeting to its close. The most solemn awe seemed to prevail on every mind. No noise or confusion save the cries of the awakened. The strain of preaching was by no means the terrific, but the plain pressing home of simple truth upon the conscience. The

effect produced, was a clear apprehension of the sinner's guilty and ruined state by nature, or discoveries of the excellence, sufficiency and willingness of Christ."

In Oxford, Granville County, N. C.—The Rev. N. A. Harding, missionary of the A. H. M. S. at this station says: "It is now about six or seven weeks since a revival commenced among us. The first convert was a Sunday school scholar. For the first ten days, the work, with two exceptions, was confined to the young ladies in brother Hollister's school, who were also members of the Bible class. Ten of these, most of whom are the oldest in the school, have, as we hope, found salvation in the Son of God. Since that time the work has been spreading in the village, and about twenty, in all, are rejoicing in hope.

REVIVAL IN A SCHOOL.

BENNINGTON, Jan. 10, 1831.

Dear Sir—I feel it my duty to make a public statement of the shower of divine grace which descended upon Bennington Seminary during the few closing weeks of the last term.

There is connected with this institution a Saturday Evening Bible Class, which we have reason to think was the means, under God, of preparing the minds of our pupils for the operations of the Holy Spirit. Several members of the school were professors of religion previous to the commencement of the revival. With these the teachers had been in the habit of meeting once a week for prayer. The two leading objects for which we prayed, were that God would revive his work in our own hearts, and that he would bring into his kingdom our dear impenitent pupils and companions. Our meetings for prayer became increasingly interesting; but before we discovered that there was any particular seriousness among the impenitent, one of our scholars called upon us to tell us, to use his own language, that "God was awfully frowning upon him." His conviction was short but powerful. He made known his distress in the morning, and before noon he felt like engaging with his whole soul in praising God. At the Bible Class the next evening he arose and addressed his companions out of the abundance of his heart. He told them how narrowly he had escaped the pit of hell; he warned them to repent immediately, and prepare to meet their God, assuring them that happiness was no where to be found but by believing in Jesus. The earnestness with which he spoke seemed to convince his companions that the finger of God had indeed touched his heart. For a moment the stillness of death was in the class; but feelings so deep could not be long suppressed. Almost every member burst into tears, and left the house, crying, "What shall I do to be saved?" and arrows of conviction, we believe, were planted in the hearts of many that evening, that were never extracted but by the blood of Jesus.

The next morning two others came to us, filled with joy, to speak of the goodness of God to their souls. It was a time of great trial to the professors connected with the school.

They felt that they were living at a great distance from God, and were not prepared to receive the blessing. The ensuing week a day was set apart for fasting and prayer. In the morning the professors met, to confess their faults one to another, and implore the divine blessing. It was truly a solemn day. God's dear children seemed to get near the throne of grace, and agonize in prayer before him; and we have reason to think that he who regardeth the cry of his people added his blessing. The scenes of that week cannot be described. A great solemnity prevailed. We endeavored to proceed with the regular exercises of the school, but all relish for worldly science seemed to be lost in view of the importance of preparing for eternity. Many were excused to retire to the fields and mountains to pray, and frequently, in different apartments of the house, might be heard, at the same time, recitations, weeping, and prayer. Even in the infant class, connected with the institution, the Spirit was evidently operating. There were instances in which these little children seemed to have as deep a sense of sin, and of their accountability to God, as any in the school; and they were often found to retire alone to pray for a new heart.

The revival resulted in the hopeful conversion of twelve members of the school.

I cannot bear to close this account, without urging the importance of having the Bible more carefully studied in our schools. Experience has taught us, that the most powerful motives to obedience, and to the cultivation of a spirit of kindness and love, that can be made to bear upon the minds of our pupils, are to be brought from the Bible. We do not believe that it is possible to govern a school well while its members do not realize their obligations to God.

The means that were made instrumental in the hands of God more than any other, in producing the above revival, we believe was Bible instruction. Ever since the establishment of the institution, a period of about two years, we have had a Bible class for the scholars every Saturday evening, and nearly all the time a Sabbath school on Sabbath morning. At these meetings it has ever been our object to make a plain and practical application of the truths that rose under consideration, to the consciences and hearts of our pupils. We have believed that we were to labor for the immediate conversion of our scholars.

May the precious season which God has granted us, stimulate us to increased exertions, and make us everlastingly grateful to our common Saviour.—Yours in the Lord.

JAMES BALLARD, Principal of
Bennington Seminary.

FOUR DAYS MEETING IN NEW YORK.

The newly constituted Third Presbytery agreed to unite in a meeting of this character, to be held in the Central Church, (Mr. Patton's.) The exercises commenced on Tuesday morning, at half past ten o'clock.

Mr. Patton opened the meeting by prayer.—Dr. Cox read a part of the iv. chapter of Ephe-

sians, accompanied with appropriate remarks on Christian unity, and then prayed. Mr. Norton gave an account of the work of grace now in progress at Troy, whence he had recently returned. Mr. Baldwin prayed, and Mr. Rice added a few remarks, after which the meeting was closed with prayer by Mr. C. Mason.

In the afternoon the house was much crowded. The first prayer was made by a lay brother. Dr. Spring prayed, and Dr. Woodbridge preached from Psalm cxvi. 7, *Return unto thy rest, O my soul, For the Lord hath dealt bountifully with thee.* This was followed by prayers and addresses, and closed with prayer by Mr. E. Mason.

In the evening, after two prayers, a sermon was preached by Mr. Parker, from the text, Jer. xxix. 13, *And ye shall seek me, and find me, when ye shall search for me with all your heart.* In closing his discourse, he called upon those who desired the prayers of God's people, to signify it, by rising. It was judged that at least two hundred stood up.

Wednesday morning there was a prayer meeting at nine o'clock. At half past ten, Mr. Patton read the iii. chapter of Joel, Mr. Murray prayed, and Mr. Erskine Mason preached from 1st Thess. v. 19, *Quench not the Spirit.* Mr. Ludlow spoke and prayed. Mr. Patton alluded to the difficulty we should find in returning to God during the intervals of the public services, on account of worldly cares and avocations requiring attention, and proposed that time should be given these, by a suspension of exercises, that each one might now, in silence, return to God. The solemn stillness was broken, at a suitable time, by prayer from Dr. Woodbridge.

Wednesday, P. M. after prayer by Mr. Norton, Dr. Spring preached from Luke xvi. 24, *And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.* Prayer after sermon by Mr. Rice; after which a numerous meeting of inquiry was held in the Lecture Room.

Evening, Mr. Patton preached to the impenitent on the "strivings of the Spirit," from Gen. vi. 3, *My Spirit shall not always strive with man.* At the same time a numerous assembly of Christians were collected in the Lecture Room below, pleading at the throne of grace for a blessing upon the word preached.

Thursday morning, the exercises were continued in the Central Church, and a similar meeting commenced in the brick church, (Dr. Spring's.) Opening sermon by Dr. Woodbridge. Farther particulars will be given next week.

Morning prayer meetings have been commenced, and well attended, in Union, Bowery, Laight Street, and Thames Street churches.

Oh that all Christians may return to the Lord, through the valley of humiliation, with broken hearts, and covenants renewed, for Christ's sake: Amen.—N. Y. Evangelist.

OBITUARY.

DIED.—In this city, on the 25th ult. Mr. Aaron Forbes, aged 71; Mr. Charles Wilcox, aged 23, formerly of Cornwall; Mrs. Sarah B. Sanders, 64.

POETRY.

For the Religious Intelligencer.

THOUGHTS FOR MOURNERS.

"I know, Oh Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

DAVID.

Say, is it *Mercy* that doth rend
Of Hope the healthful root?

The visitation of a Friend,
That blights affection's fruit?

A faithful florist's care that pours
The riven blossoms round,
And strews the richest, tenderest flowers
To perish on the ground?

You tree that from the noon day heat
Did shield the traveller's head,
And when the tempest fiercely beat
A sheltering shadow spread,

Whose bows a healing fragrance cast
O'er all the sons of ill,
Ye see it smitten 'neath the blast,
Yet say 'twas *Mercy* still!

Yes, *Mercy*.—Not that erring love
Which Man to Man extends,
But His high discipline above,
Who Pain with Wisdom blends.—

Beyond the cloud, the pang, the tomb
Of this terrestrial clod,
Where treads of glory ever bloom
Fast by the throne of God,—

Ye, in the page of Heaven may read
With seraph-students blest,
How Sorrow's bitter teachings lead
To everlasting rest.

H.

Harford.

THE TAHITIAN'S SURPRISE AT THE GOSPEL.—Previously to the bible being printed in the language of Tahiti, the missionaries were accustomed to assemble the natives, for the purpose of reading from manuscript, portions of the scriptures which they had translated into their language.

On one of these occasions, while Mr. Nott was reading the 3d chapter of the gospel of John, when he had finished the 16th verse, a native, who had listened with avidity and joy to the words, interrupted him, and said, "What words were those you read? What sounds were those I heard? Let me hear those words again." Mr. Nott read again the verse—"God so loved the world," &c. when the native rose from his seat and said, "Is that true? Can that be true? God love the world, when the world not love him! God so loved the world, as to give his Son to die, that man might not die. Can that be true?" Mr. Nott again read the verse—"God so loved the world," &c. and told him it was true, and that it was the message God

sent to them, that whosoever believed in him, would not perish, but be happy after death.

The overwhelming feelings of the wondering native were too powerful for expression or restraint. He burst into tears, and as these chased each other down his countenance, he retired to meditate in private on the amazing love of God, which that day had touched his soul; and there is every reason to believe he was afterwards raised to share the peace and happiness resulting from the love of God shed abroad in his heart.

Ellis' Polynesian Researches.

Anecdote.—About eight or nine years since, a celebrated Universalist preached in the court house at New Haven, and at the close of his sermon, had some disputation with a clergyman of the city. After hearing the debate awhile, one of the audience took the liberty to ask the following questions. "Rev. Sir, is it our duty to believe in the salvation of all men?" "Yes," answered the preacher. Said the other, "where shall we go when we die, if we do not believe it?" "Go where you have a mind to," said the preacher. This powerfully affected the risible feelings of the audience, and broke up the meeting.—Chr. Soldier.

The celebrated Andrew Gifford was a zealous advocate for ministerial education. Being once asked, why he was so anxious to procure a learned education for his grandson, when neither his son nor himself had enjoyed that attainment, he replied, "for that very reason."

Libel Suit.—A blacksmith in Alabama having been slandered, was advised to apply to the courts for redress. He replied with true wisdom, "I shall never sue any body for slander; I can go into my shop and work out a better character in six months than I could in a court house in a year."

Installation.—On the 26th inst. the Rev. JOEL H. ARNOLD was installed as Pastor of the First Church and Society in Waterbury. Introductory Prayer by Rev. C. Thompson, of Humphreysville; Sermon by Rev. L. Bacon, of New Haven; Installing Prayer by Rev. P. Hawes, of Woodbridge; Charge to the Pastor by Rev. H. A. Parsons, of North Milford; Right hand of Fellowship by Rev. J. Atwater, of Middlebury; Address to the people by Rev. A. Brown, of Oxford; Concluding Prayer by Rev. J. E. Bray, of Prospect.

Letters received at the Office of the Religious Intelligencer, during the week ending Feb 3, 1831.

Charles Simmons, A. B. Clark, J. Ackley, James Knapp, H. Belden, Rev. E. Scranton, Merret Weston.

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